

and the great discoverers of nature's laws. Take, for an example, such a man as Sir Isaac Newton, of whom it was hardly exaggeration for the poet to say, —

“Nature and nature's laws lay hid in night;
God said, ‘Let Newton be,’ and all was light.”

With equal propriety might we say the same of Linnæus in natural history, and of Cuvier in comparative anatomy. In the same category might we place the name of Jonathan Edwards as the Coryphæus of metaphysical theology. In his case, how interesting to observe the course of divine Providence! In the science to which he devoted himself, it was not necessary, as in physical science, that there should be a costly array of instruments to work with. By having the Bible for his theology, and his own mental constitution as the basis of his metaphysics, it was as easy, perhaps easier, for Edwards to work out the difficult problems of liberty and necessity, the freedom of the will, free agency, and divine efficiency in the solitudes of a missionary life among the American Indians as in the universities of Europe. At any rate, those problems were so handled by the American divine as to lead such a man as Dr. Chalmers to say; “There is no European divine to whom I make such frequent appeals in my class room as I do to Edwards; no book of human composition which I more strenuously recommend than his Treatise on the Will, read by me, forty-seven years ago, with a conviction that has never since faltered, and which has helped me, more than any other uninspired work, to find my way through all that might otherwise have proved baffling, and transcendental, and mysterious in the peculiarities of Calvinism.

But society can never attain to a very advanced condition